

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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Saturday, January 8, 1853.

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HISTORY OF JOSEPH SMITH.

(Continued from page 14.)

On the 18th, I reviewed and corrected the minutes of the organization of the High Council.

On the 19th of February, the Council assembled according to adjournment, from the 17th, (O. Cowdery and Orson Hyde, Clerks,) when the revised minutes were presented and read to the Council. I urged the necessity of prayer, that the Spirit might be given, that the things of the Spirit might be judged thereby, because the carnal mind cannot discern the things of God, &c. The minutes were read three times, and unanimously adopted and received for a form and constitution of the High Council of the Church of Christ hereafter; with this provision, that if the President should hereafter discover any lack in the same, he should be privileged to fill it up.

The number present who received the above-named documents, was twenty-six High Priests, eighteen Elders, three Priests, one Teacher, and fourteen private members, making in all sixty-two.

After giving such instruction as the Spirit dictated, I laid my hands severally upon the heads of the two assistant Presidents, and blessed them, that they might have wisdom to magnify their offices, and power over all the power of the adversary.

I also laid my hands upon the twelve Councillors, and commanded a blessing to rest upon them, that they might have wisdom and power to counsel in righteousness, upon all subjects that might be laid before them. I also prayed that they

might be delivered from those evils to which they were most exposed, and that their lives might be prolonged on the earth.

My father Joseph then laid his hands upon my head, and said, "Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen."

He also laid his hands upon the head of his son Samuel, and said, "Samuel, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest remain a Priest of the Most High God, and like Samuel of old, hear His voice, saying, Samuel, Samuel. Amen."

John Johnson, also, laid his hand upon the head of his son Luke, and said, "My Father in heaven, I ask thee to bless this my son, according to the blessings of his forefathers; that he may be strengthened in his ministry, according to his holy calling. Amen."

I then gave the assistant Presidents a solemn charge to do their duty in righteousness, and in the fear of God; I also charged the twelve Councillors in a similar manner, all in the name of Jesus Christ.

We all raised our hands to heaven in token of the everlasting covenant, and the Lord blessed us with His Spirit. I then declared the Council organized according to the ancient order, and also according to the mind of the Lord.

The following complaint was then presented before the Council, by a High Priest:—

Kirtland, February 19, 1834.

To the President of the High Council of the Church of Christ.

The following charges I prefer against Elder Curtis Hodges, sen., of this Church:—First, an error in spirit; secondly, an error in address or communication, which was in loud speaking, and a want of clearness in articulation, which was calculated to do injury to the cause of God; and also, of contending or persisting that that was a good or proper spirit, which actuated him thus to speak,—all of which I consider unbecoming an Elder in this Church, and request a hearing before the High Council.

(Signed)

EERA THAYER.

Elder Hodges pleaded "not guilty" of the above charges.

Father Lyons was called on to substantiate the above charges, and his testimony was pointed against brother Hodges. Brother Story testified that Elder Hodges talked so loud at a prayer meeting that the neighbours came out to see if some one was not hurt. At another meeting, he said that Elder Thayer rebuked him for his error, but he did not receive the rebuke; that he raised his voice so high, that he could not articulate so as to be understood; and that his teaching brought a damp upon the meeting, and was not edifying. Brother E. Babbitt was then called upon, who testified that Elder Hodges was guilty of hallowing so loud that in a measure he lost his voice, and uttered but little else distinctly, "Glory to heaven's king." His testimony was pointed against brother Hodges. Brother T. Wait testified much the same.

Counselor G. Cowdery stood up on the part of the accuser, and opened the case handsomely and clearly.

Counselor J. Coe stood up on the part of the accused, but could say but a few words.

The accuser and accused then spoke for themselves, after which, the President arose and laid open the case still more plain, and gave his decision, which was, that the charges in the declaration had been fairly sustained by good witnesses; also, that Elder Hodges ought to have confessed when rebuked by Elder Thayer; also, if he had the Spirit of the Lord at the meetings, where he hallow'd, he must have abused it, and grieved it away. All the Council agreed with the decision.

Elder Hodges then rose and said, he then saw his wrong, but never saw it before; and appeared to feel thankful that he saw it. He said he had learned more during this trial than he had since he came into the Church; confessed freely his error, and said he would attend to overcoming that evil, the Lord being his helper.

The Council forgave him, and adjourned to the evening of the 20th.

This day, also, the brethren in Clay county, Missouri, wrote as follows:—

Liberty, February 19, 1834.

To the Hon. John F. Ryland, Judge of the Fifth Circuit, Missouri.

Sir,—Learning that a court of inquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceeding is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county,

We, therefore, pray your honour to avail yourself of every means in your power to execute the law and make it honourable; and believing that the testimony of some of the members of our Church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.

EDWARD PARTRIDGE,

A. S. GILBERT,

W. W. PHELPS,

JOHN CORNILL,

JOHN WHITMER;

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

They also wrote the Judge Advocate, as follows:—

Liberty, February 19, 1834.

George Woodward, Judge Advocate, in the case of the State of Missouri, versus Colonel Thomas Pitcher.

Sir,—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you, in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS,

EDWARD PARTRIDGE,

ALEXANDER S. GILBERT.

Kirtland, Feb. 20th, 1834. The High Council met this evening to determine concerning the Elders going out to preach,

&c. The President opened the Council by prayer.

At a Church meeting, held in Pennsylvania, Erie county, and Springfield township, by Orson Pratt and Lyman Johnson, High Priests, some of the members of that Church refused to partake of the Sacrament, because the Elder administering it did not observe the words of wisdom to obey them. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the Church was bound to receive the Supper under the administration of an Elder, so long as he retained his office or license. Voted that six counsellors should speak upon the subject.

The Council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding an office in the Church, after having it sufficiently taught him?

Counsellors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the Council. After the Counsellors had spoken, the President proceeded to give a decision:—

That no official member in this Church is worthy to hold an office, after having the words of wisdom properly taught to him, and he, the official member, neglecting to comply with or obey them; which decision the Council confirmed by vote.

The President then asked if there were any Elders present who would go to Canada, and preach the Gospel to that people; for they have written a number of letters for help. And the whole Council felt as though the Spirit required the Elders to go there. It was, therefore, decided by the Council, that Lyman Johnson and Milton Holmes should travel together into Canada. And also, that Zebedee Coltrin and Henry Herriman travel together into Canada. It was also decided that Jared Carter and Phineas Young travel together, if they can arrange their affairs at home so as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances will permit, and that he should travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can. The Council also decided that Elder Brigham Young should travel alone, it being his own choice; decided also that James Durfee, and Edward Marvin, should travel together eastward; also that Sidney Rigdon and John P. Green, go to Strongsville; also, that Orson Pratt and Harrison Sagers travel together

for the time being; and that there should be a General Conference held in Saco, in the State of Maine, on the 18th day of June, 1834.

It was furthermore voted, that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and Council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE,
OLIVER COWDERY, } Clerks.

I, Abigail Leonard, depose and say, that on the night of the 20th of February, 1834, in the county of Jackson, and State of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocom, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house; among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house; I, in the mean time, begging of them to spare his life, when one of the number called to the others, telling them to take me into the house, for I would "overpower every devil of them." Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in they would blow me through. While this was transpiring, Mr. Patterson jumped upon my husband with his heels; my husband then got up, they stripped his clothes all from him excepting his pantaloons, then five or six attacked him with whips and gun-sticks, and whipped him till he could not stand, but fell to the ground. I then went to them, and took their whips from them; I then called for Mrs. Bruce, who lived in the same house with us, to come out and help me to carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also, at the same time and place, Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed) ABIGAIL LEONARD.

I received the following:—

Resolution, given February 24, 1834.

Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your breth-

ren, who have been scattered on the land of Zion; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time, for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full; and that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world, and to be saviours of men; and inasmuch as they are not the saviours of men, they are as salt that has lost its savor, and in thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

But verily I say unto you, I have decreed that your brethren which have been scattered, shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren, your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they pollute their inheritances they shall be thrown down, for I will not spare them if they pollute their inheritances.

Behold, I say unto you, the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel

shall go up before you, but not my presence; but I say unto you, mine angel shall go before you, and also my presence, and in time ye shall possess the goodly land.

Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me; and let all the Churches send up wise men, with their monies, and purchase lands, even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands, after these testimonies which ye have brought before me, against them, ye shall curse them; and whosoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whose layeth down his life for my sake shall find it again. And whose is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the Churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight, should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive; but men do not always do my will; therefore, if you cannot obtain five hundred, seek diligently, that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently, that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive; pray earnestly, that peradventure my servant Baurak Ale may go with you and preside in the midst of the people, and organize my kingdom upon my

consecrated land; and establish the children of Zion upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jun. Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt; whithersoever my servant Joseph Smith, jun. shall counsel them in the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands. Even so. Amen.

Wednesday, February 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation; and on the 27th, stayed at brother Roundy's.

To show the feelings of a certain portion of the public, at this period, I copy the following from the February Number of the *Evening and Morning Star*, page 271:—

We copy the following article from the *North Star*, headed "The Mormons," printed in Danville, Vermont, by E. Eaton:—

"We have received the first number of the 'Mormon' *Morning and Evening Star*, [the *Evening and Morning Star*] resuscitated in Kirtland, Ohio. It is the same assuming, mysterious publication of its original."

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God, I received letters from many of our friends, which gave us occasion for rejoicing; amongst them, I extract from brother M. C. Nickerson's letter, of December 20th, 1833.—

Your labours in Canada have been the beginning of a good work; there are thirty-four members attached to the Church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!

Also from Saco, Maine:—

January 20, 1834.

Brethren in the Lord.—I have baptized about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the Church, and I think the Lord will gather some of them in His kingdom. Brother E. M. Green laboured with me from the 16th of January,

1833, till October following; while we were together, we baptized about one hundred and thirty. Brethren, pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth, giving to every man his portion in due season; for my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labour diligently in the world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(Signed) JOHN F. BOYNTON.

Thus, while the press was mourning, the work prospering, the Saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written:—

Clay County, Missouri, Feb. 27, 1834.

Dear Brethren.—The times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren, among whom were Bishop Partridge, Elder Corrill, and myself, were subpoenaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Atchison's company of "Liberty Blues," near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered; the martial law in force to guard the civil. About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses, with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way, the Quarter-master and others, that had gone on a-head to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Captain Atchison contained the express to Colonel Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in war-like style, with the sentinels march-

lay silently at a proper distance from the watchfires.

Early in the morning, we marched strongly guarded by the troops to the seat of war, now quartered in the block-house, formerly the tavern-stand of S. Flourney; afterwards, we were visited by the District Attorney, Mr. Reece, and the Attorney-General, Mr. Wells. From them we learned that all steps of criminal prosecutions were taken and Mr. Wells had been sent by the Governor to investigate, as far as possible, the Jackson outrage; but the bold front of the mob, bound even unto death, (as I have heard), was yet to be penetrated by civil law, or awed by executive influence. Shortly after, Captain Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle, in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and hubbub appearance.) In fact much credit is due to Captain Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly respectable; so much so, knowing as I do the fatal result had the militia come, or not come, I can add that the Captain's safe return, refreshed my mind with Xenophon's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection with court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matter to a point shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by this bitter mobster. Old Father Lindsay, whose looks have been whitened by the fire of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, &c., piled together, set fire to it, but fortunately after the mob scattered, his son extinguished it.

The mob has quit whipping, and now deal with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broken to splinters about him and was then dragged out of doors, and hung from trees till he was supposed to be dead; but he lay alive, while Barber and Barret Cole were severely beat at the same time. The mob have commenced burning houses, killing deer, and we shall not shrink out of their power by any means, to

proceed to murder any of our people that shall try to live in that county, or, perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the Saints for great things. Our Saviour laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God—shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time—shall we, ye vanity, we, who are enlightened by the wisdom of heaven—shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the Spirit, that God may overcome the world.

I am a servant, &c.

W. W. Phazley.

We continued our journey, and, on the 28th February staid at a stranger's, who entertained us very kindly; and on the first of March arrived at brother Lewis'; and on the 2nd, which was the Sabbath, brother Parley preached, and I preached in the evening; we had a good meeting. There is a small Church in this place, which seems strong in the faith. O may God keep them in the faith, and save them, and lead them to Zion.

March 3rd, we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord, bless my little children with health and long life, to do good in their generation, for Christ's sake. Amen.

After leaving Kirtland, we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perryburgh, Collins, China, Warsaw, Genesee, Centreville, Cattin, and Spafford, before we arrived at Westfield.

On the 4th instant, we continued our journey from Westfield, accompanied by Elder Gould; and after a ride of thirty three miles arrived at Vilianova, and tarried all night with a brother McBride.

The next morning, March 5th, we went to brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and spiced to them the prophecies and revelations concerning

the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the Spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6. We held another meeting at brother Nickerson's. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey, accompanied by brother Nickerson, leaving brothers Gould and Matthews to prepare and gather up the companies in the Churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Ellington, the county seat of Cattaraugus; and tried for lodgings at every tavern in the place; it being court time we found no room; but were obliged to ride on in the dark, through mud and rain, and found shelter, after travelling about one mile, for which we paid more than tavern fars.

On the 8th, we arrived at Palmyra, at the house of Elder McGowen, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could hardly get away from them, and appointed a meeting in Freedom for Monday the 10th, and stayed at Mr. Cowdery's, where we were blessed with a fulness of temporal and spiritual blessings, even all we needed, or were worthy to receive.

Monday 10th. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting, I proposed if any wished to obey, and would make it manifest, we would stay and administer at another meeting the next day.

Tuesday 11th. Fulfilled our appointment, and baptized Heman Hyde, after which we rode nine miles, and put up at Stuart's tavern.

Wednesday 12th. We arrived at father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Beman's.

March 15th. While at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the Saints in Livonia.

Sunday 16th. Elder Rigdon preached to a very large congregation in Genesee. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a Conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests; and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the Council, that fathers Bosley and Nickerson, Elder McWethy, and brother R. Orton, should exert themselves to obtain two thousand dollar, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and carry it with him to Kirtland. It was also voted that I should return to Kirtland, accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown, to visit the Churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 18th, commenced my journey for Kirtland, and staid this night at brother Withey's tavern.

20th. Continued our journey, dined at brother Joseph Holbrook's, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced, we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there are more places for money than for the disciples of Jesus, or the Lamb of God.

March 21st. We came to a man named Stark, six miles east of Springville; and on the 22nd, arrived at brother Vinson Knight's, in Perrysburgh, Cataraugus county. On the 23rd, we arrived at father Nickerson's, in Perrysburgh, where we held a meeting, &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, journeyed from father Nickerson's, to father Lewis', in Westfield, accompanied by father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield, where I found Elder Rigdon, who had come on by a different route; and we arrived that night within sixteen miles of Painesville; and arrived home at Kirtland on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home, and had great joy with my family. Sunday the 30th, was at home, except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the Church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the house of Esquire Manship's, a Justice of the Peace, (where he had called with brother John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act: all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness, and molesting no one. May God reward Moses Wilson according to his works.

April 1st, 1834. This day at Brother Elder's, in Chardon. The Court has not brought forward Hulbert's trial yet, and

we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for He forgiveth my sins, and will confound my enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Dr. P. Hulbert: He will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd, and Thursday the 3rd, attended the Court. Hulbert was on trial for threatening my life. Friday morning, I returned home; and in the evening attended Council, of which the following are the minutes:—

Kirtland, April 4, 1834.

This evening a Council of High Priests assembled at the house of President Joseph Smith, jun., to reconsider the case of brother George F. James. President Joseph Smith, jun. presiding.

Brother George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to President Joseph in going out to proclaim the Gospel; and he sincerely asked pardon of the Lord, and of his brethren, and particularly of brother Joseph. He also said he was willing to ask the forgiveness of this Church. He said that relative to certain charges, which were, that he "had not attended meetings, and had treated lightly some of the weak," &c.; that he had attended meetings generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the Council were bound to notice his conduct heretofore; but now, if brother George was willing to walk according to the new covenant, he should have his hand of fellowship. The Council then expressed their satisfaction at brother George's confession.

(Signed) OLIVER Cowdery, Clerk.

Saturday, March 5th. I went to Chardon, as a witness for father Johnson, and returned in the evening. Mr. Russell, the State's Attorney for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself, met in the Council-room, and bowed down before the Lord, and prayed that He would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hulbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:—

Kirtland, April 7, 1834.

Dear Brother Orson,—We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not likely to succeed according to our expectations. Myself, brothers Newel, Frederick and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God; and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them; and if God does not help them, all is vain.

Now the fact is, this is the head of the Church, and the life of the body; and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the

body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcass remains to be devoured by worms.

Now brother Orson, if this Church, which is assaying to be the Church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God hath bestowed upon them, I prophesy—I speak the truth, I lie not—God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion; therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God; and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under the foot of men.

We therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland; and the blood of Zion be upon their heads, even as upon the heads of her enemies; and let their recompence be as the recompence of her enemies; for thus shall it come to pass, saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth His Almighty hand to bring to pass His strange act; and what man shall put forth his hand to steady the ark of God, or be found turning a deaf ear to the voice of His servant, God shall speak in due time, and all will be declared. Amen.

Your brethren in the New Covenant,
JOSEPH SMITH, jun.,
F. G. WILLIAMS,
OLIVER COWDERY.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 8, 1834.

REVELATION ON MARRIAGE, &c.—In the course of events associated with the up-building of the Kingdom of God, it has fallen to our lot to bring before the Saints of the British Isles, and our readers generally, one of the most important Revelations that have come through the Prophet Joseph, unto man in this last dispensation. None seem to penetrate so deep, or be so well calculated to shake to its very centre the social structure which has been reared, and vainly nurtured by this professedly wise and Christian generation—none more conclusively exhibit how surely an end must come to all the works, institutions, ordinances, and covenants of men—none

more portray the eternity of God's purposes—and we may say, none have carried so weighty an influence, or had the power to stamp their divinity upon the mind, by absorbing every feeling of the soul to the extent the one has which appeared in our last. Other revelations will from time to time be given through the ministry of the Apostleship, which will still further increase the knowledge and power of the Saints, and more and more astonish and bewilder the world.

The sealing powers of the Holy Priesthood, by which the celestial union or marriage is consummated for eternity, should interest every son and daughter of Adam, who desires, in this probation, to lay a permanent foundation for an eternal kingdom and glory. Upon this depends the consummation of the happiness of every soul that is saved. It is not for the present, but for eternity, that we live; and nothing less than eternal motives should prompt our every action; for unless such be the case, men can not partake of the eternal powers of the Godhead, and thereby become Gods, even the sons of God.

Through such light, the folly of men is truly made manifest, and the impotency of their wisdom betrayed. The reformation in the social relation of the human family, which is now begun, will extend its influence to every circle of society whether high or low, and every compact, nation, and kingdom must feel its influence, though a hireling priesthood may rage as their craft appears in danger.

Again, we would say, let the Saints of God everywhere take heed to their ways, and walk in His ordinances blameless; then shall the light of revelation continue to shine upon their path, and its increasing brightness continue unto the perfect day, when they shall see as they are seen, and know as they are known.

TO OUR READERS AND CORRESPONDENTS.—Our readers will have perceived that of late we have given scanty portions of the *History of Joseph Smith*, and in some Numbers have omitted it altogether. This has been owing to the increasing quantity of matter which is continually flowing in upon us from the Vallies of the Mountains, and from the various foreign missions, and which should not be unrecorded in the STAR, both for the present enlightenment and gratification of our readers, and as forming important matters in the history of the Church. A rather larger portion of the *History* spreads over our pages this week, and probably as large a portion may be given next week, to make up in some measure for past omissions.

For the same reason we have been compelled to insert but few of the many valuable and instructive original articles, forwarded to us from time to time by our intelligent and talented correspondents. But we would recommend all who have favoured us with any productions of their pen, not to slacken their efforts in despair, but to redouble their exertions in the exposition of the principles of salvation, as we shall be ever happy and thankful to receive them, and shall now and again find a snug corner in which they may shine in the STAR. We will at all times exercise our best judgment in selecting for publication that matter which shall appear most conducive to the instruction and edification of those who may be our readers; and the greater the variety and quantity that we have to select from, the more choice and interesting will be the articles which may appear; this will follow naturally enough. And we would respectfully invite all who feel desirous, to become contributors to our pages, whether in prose or verse.

When the STAR was published semi-monthly, it was found altogether inadequate to satisfy the growing demands of the work of God, and now it is a weekly magazine, it seems to be quite as incompetent to properly reflect the abundant rays of light and intelligence, which come streaming down from the heavens, to prepare mankind for

the glories of celestial worlds. And we suppose that we never shall publish a paper large enough to satisfy the continually expanding capacities of the Saints of God, though we should publish every day a sheet as large as the *Times*. But our readers must endeavour to content themselves with the thought we suggested before,—that if we cannot publish such a great quantity of intelligence, what we can publish will be all the more choice,—will be the cream, the essence of the whole.

PORTRAITS OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES.—The Saints will be highly gratified to hear that we have now on sale at our Office, and at our London Depôt, 35, Jewin Street, City, an edition of splendid portraits of the First Presidency and the Twelve Apostles, engraved in the first style, from daguerreotypes, and printed upon superior paper. These fifteen portraits form one magnificent plate, the extent and cost of which will not permit us to sell it under the following prices, retail:—Half-crowned eagle India proofs, £1 10s.; India proofs, £1; plain, 10s.

Considering the importance which justly attaches to the offices held by the above-named servants of God, we doubt not that all Saints will feel a particular interest in obtaining a copy. The anxiety which prevails among the Saints at the present time to obtain a correct likeness of the Prophet Joseph, and the Patriarch Hyrum, assures us our efforts to furnish them with correct portraits of the present Seer and Prophet Brigham, his Counsellors Heber and Willard, and the Twelve Apostles, will be fully appreciated; and that every family, at least, will strive to obtain a copy of the plate, as a lasting memento.

THE "SUPPLEMENT."—Our Agents should send in their orders immediately for the *Supplement*, which is now nearly ready. We shall issue a large edition for extensive circulation, that all the Saints and the public generally may come into possession of the important matter it contains. It will answer the question that has for some time past so universally agitated the public mind, as to what was the faith of the "Mormons" relating to marriage, or the Patriarchal order of family relations.

ARRIVALS.—We have much pleasure in announcing the arrival of Elders Orson Spencer, (on a mission to Brunswick), Daniel Spencer, John Van Cott, and Elias Gardner, from Salt Lake Valley. These brethren sailed from Boston, on board the steam-ship *America*, and landed in Liverpool on the 26th December, 1852; they had rather a rough voyage, but nevertheless appear in excellent health and spirits; they are the first of the band of Elders appointed on missions from Great Salt Lake City last August, and have accomplished a land and sea journey of near seven thousand miles in about three months, being one third longer than the mails usually perform the journey in. Isaiah terms the servants of God in the last days, "swif特 messengers" to the nations.

We hail the arrival of these brethren on the shores of Europe, as the foreshadowing of good things to the work of God in the old world. We are well convinced the European Churches will realize a rapid increase of numbers, faith, unity, knowledge, and power through the ministrations of these brethren and those who are following them; and we pray that the Spirit of Israel's God may guide them in all their journeys, deliberations, counsellings, preachings, and administrations; and that rich and manifold blessings may attend them on their respective missions.

DEPARTURE.—Elder Allen Adamson sailed on board the ship *North America*, December 13th, 1852, from Liverpool for Boston, on a mission to Nova Scotia.

~~SACRIFICE.~~~~BY ELDER JOSEPH SMITH.~~

"A Religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation."—Doc. and Cov., Sec. vi., Par. 7.

So says the book which Joseph was inspired to write, and truly it is authenticated by observation and experience. Sacrifice is, virtually, the great objection why thousands—who can find but a trifling, ostensible excuse—reject the true Gospel.

It is most erroneously supposed that an indulgence in the desires and tendencies of our hearts for gain or pleasure, is the surest way to secure happiness. This is the theory of the unbeliever, whose only heaven is the present time, and who has no God. It is not, however, the religion of the Saints, although it may be admitted that many bearing the name, have shewn by their conduct, that they either did not believe in the principle of salvation by means of sacrifice, or thought the price too great for the thing to be obtained. Wise men remark their folly, but fools pass on blindly and are punished. They are mistaken throughout, for what they sought after so eagerly, was but like smoke—it passed away and left an aching void behind; it was not so good as they expected. Their happiness was like the fruit of a false blossom, unknown.

Most people are ashamed to say that they seek for happiness in the gratification of their passions, but rather deceive their fellows and themselves too, with a specious pretence of piety, a covering which will not always hide their nakedness and folly. They invent, like the boy who urged "corns" as an excuse for smoking, some reason why, as they say, they are justified in deviating from God's laws, and in gratifying those ignoble passions which wise and good men insist upon resisting. They have become convinced that the best course is to live according to the precepts of the most High, which require an entire subserviency of all things to the law of truth, and a self-sacrifice that none but the faithful are supported to make, and can look with pity upon the self-aggrandizing one, who is squandering away for naught that time and strength with which he is endowed for self-improvement. Some men have gods, and

some, we would suppose, in the minutest sense of the word, have none. Many make a god of silver and gold, and earthly possessions, while others reel heedlessly along, without care or consideration further than is crowded upon them by the senses of nature. Both of these are foolish. The former in making a god of that through which happiness is expected, in the few short dreamy years of this life only, without a thought for the millions of succeeding ages; the latter, having no God, have no happiness, and their life is thrown away. But, while the sacred injunction stands on record—the decree of the head of the Gods, "thou shalt have no other gods before me," men may as well think of satisfying hunger with smoke, as to think of obtaining salvation, until they have sacrificed the worship of their idols, and given themselves up to the glory of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Why? Because he must first become like those whose affections are withdrawn from wealth, and set upon the true God; this will prove more happiness to him than his former possessions. "Except a man become as a little child, he cannot enter into the kingdom of Heaven." And because the "wisdom of the world" is foolishness with God, men who have acquired worldly wisdom have to lay it aside, and as a little child, commence to learn; a sacrifice which comparatively few are willing to make. And likewise, because the Lord requires the whole of a man's affections, influence, and possessions, to be held at His command, or to be a sacrifice at His will—the only true pledge which a man can make that he loves God better than he does these things—so few are willing to serve Him in His own appointed way, but endeavour to deceive themselves with a vain hope, and pay worldly-wise, college-bred priests to tickle their ears with learning, and divert their attention from the truth. "The fear of the Lord is the instruction of wisdom; and before honour is humility."

But let the Saints beware, for "not every one who saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," saith Jesus. And as by observing the folly of fools, wise men learn wisdom, so let the Saints observe by the folly of the world their own tendency to err; and avoid the very appearance of that which in others they so strongly condemn. Sacrifice and self-denial are principles indispensably necessary in all the life of a Saint, and the moment he puts them away—that moment he gives place to evil; he is off his guard, and of course must encounter the consequences, if he repent not. Observation serves to remind us, that apostates fall because they will not deny themselves; it teaches us that they first lose the Spirit of God, and but a few steps further we behold them in their darkest colours. The last state of such is worse than the first. It is too frequent to escape being noticed how ingeniously persons, who indulge a little in folly, will invent extenuating arguments against the force of that portion of God's wisdom which particularly applies to themselves, thus insinuating what they would not assert—that they know best! The "Word of Wisdom" affords remarkable instances of this. Now the first commandment by the transgression of which man fell, was relating to diet, namely the partaking of forbidden fruit. And the next that he received after his fall was to offer sacrifice to the Lord. Abel offered the firstlings of his flocks according to the commandment of the Lord. Cain offered not the firstlings of flocks for sacrifice, but brought of the fruit of the ground an offering to the Lord, thus consulting his own convenience, and disobeying the command. May not many in this day, who pretend to keep God's commandments, and perhaps do in a measure, but who love their appetites too well to take His counsels, draw a conclusion from the position of Cain, how they will stand before God? The fact of his scrupling to sacrifice as required appears to have been the key of his downfall. His self-love and self-sufficiency were foolish in the extreme. The self-love of men now, who are so foolish as to indulge it contrary to the wisdom of God, instead of using it as an incentive to protection from such things, will doubtless prove as fatal as heretofore,

the same causes producing the same effects.

Sacrificing in obedience to God, inasmuch as we conceive Him to be a righteous being, induces, or increases faith in God. And by faith we must be saved when we are saved. We cannot be persuaded that a man has faith unless he prove the same by his works; and where works of obedience towards God are scant, there faith is certainly weak. "Those, then, who make the sacrifice, will have this testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through *faith*, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. *But those who do not make the sacrifice cannot enjoy this faith, because men are dependant upon this sacrifice in order to obtain this faith, therefore they cannot lay hold upon eternal life*, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist."—Lectures on Faith, sec. vi., par. 10. See the whole lecture.

Faith and confidence are nearly alike; in fact, there is scarcely a shade of difference, especially when applied to intelligent beings. Confidence in God, and in those who stand between ourselves and Him, is the greatest source of happiness that we know, to those who order their conduct according to His requirements, withholding no earthly thing that they possess; yea, counting their lives but as means given wherewith to serve. Who, for one moment, could be unhappy when he had full confidence in the justice and righteousness of God, and in his own willingness to serve Him, and in the consciousness that he had done so? The fact is, confidence produces love; and as, through sacrifice and obedience, we increase in confidence, we increase in love, and it is said that "God is love." It is certain that, as we increase in this glorious attribute, we become more Godlike—we entertain more nobility and generosity of soul towards all creatures and things that can legally claim God as their origin. This noble principle serves to bind together society: it constitutes the happiness and union of families, and seems to be the highest name by which we particularize the most desirable objects. It

is the greatest essential in all constitutions, both great and small; without it families would cease to exist, and we can scarcely imagine that mankind itself could survive another generation. For want of it, families fail now to become nations as they did anciently. As the devil obtains power over the hearts of the children, they separate in their feelings, losing their confidence in, and love towards one another, instead of growing in it as they grow in strength and in capabilities. Thus it may be observed that, when many individuals begin to be free agents unto themselves, they begin to transgress, or abuse the agency lent them, and will not sacrifice that unto God which to Him belongs; and thus lose the natural affection which they previously had, until faith, confidence, and pure love are strangers to the human family.

But as quick as by obedience and self-sacrifice the Spirit of God is restored—confidence and love return, and become the strongest defence against persecution, temptation, and division. And herein lies the difference between the people of God and the wicked. Herein is the secret why no dissenting votes are made among the Saints. Herein is the strength of God's kingdom, and its superiority over all other kingdoms. Obedience and sacrifice increase faith, confidence, and love towards God and His people: love makes union; union is strength. These combined constitute excellency. This is **GODLINESS**, the opposite to distrust, suspicion, division, and wickedness.

O that the Saints were perfect in these holy attributes!

Some will tell us that they are prepared to sacrifice their all! They could die, if needs be, for their religion! But how naked and contemptible they appear when you discover that they do not sacrifice those things which God requires at their hands in their private intercourse and conduct. When you see a brother that thinks he is wronged by another, refuse to forgive — refuse to sacrifice a most hateful feeling, antipathy, after having made the above declaration, we conclude that he is a liar, and that hypocrisy lurks in his bosom.

But how cheering it is to contemplate, that the Spirit of God is again founding a Kingdom which shall never be thrown down, again sealing family compacts which never shall dissolve, again purifying society from the evils which have destroyed its peace for the last six thousand years; and is bringing in that blessed period of time when love shall be the prevailing principle which shall unite mankind together, and bind them to their Maker. To die is but a small thing for the realization of such a Millennium. Then let us with all our hearts **LIVE** to assist in bringing it about.

"Virtue, not rolling suns, the mind matures,
That life is long which answers life's great
end."

The time that bears no fruit deserves no name;

The man of wisdom is the man of years,

In hoary youth Methuselah may die,

O how mislaid on their flattering tombs!"

VARIETIES.

A **CHEERFUL** face is nearly as healthful as good weather.

SEVERAL shocks of earthquake occurred at Manilla, Phillipine Islands, during the months of September and October last, attended with great destruction to the city, and some loss of life.

EXTRAORDINARY CHANGE OF POSITION.—The present Emperor of France, who now rules the destinies of one of the most powerful and enlightened nations in Europe, was sworn in special constable by Mr. Broughton, on the 10th of April, 1848, during the Chartist riots, and did duty as a special constable up and down the New Road, London.—*Railway Journal*.

INFANTCIDE.—On the 10th of December, Mary Ann Parry, an inmate of the Bingham workhouse, purposely smothered her infant child, by pressing its face to her breast, whilst in the act of sucking. The many horrid cases of infanticide which are daily occurring forcibly bring to our mind the following passage in the Apocryphal Book of Enoch:—"In those days they who become pregnant, shall give forth, carry off their children, and forsake them. Their offspring shall slip from them, and while sucking them, shall they forsake them, they shall never return to them, and never instruct their beloved."

EARTHQUAKE IN CHINA.—From a *Pekin Gazette* we learn that an earthquake occurred in June in the province of Kansah, which was felt for 16 successive days. Upwards of 20,000 houses are said to have been destroyed; 300 of the inhabitants perished, and 400 others were seriously hurt. The Emperor in noticing this calamity, commands that the land-taxes in money and in grain for the present year be remitted, and that a supply of money and grain be issued to the distressed districts.—*News of the World.*

THE KING AND HIS COURTIERS.—There was once a king who invited all his courtiers to a sumptuous banquet, without, however, telling them the exact period at which it was to take place. The wise men amongst them got their vestal robes prepared, and held themselves in constant readiness to obey the summons; while many thoughtless ones said to each other, "there are no signs as yet in the palace of preparations being made for the feast. Let us amuse ourselves as we please, we shall have plenty of time to prepare." And they went away in different directions. Suddenly the king's herald sounded his trumpet, and proclaimed that the banquet was ready, and that the guests should hasten to it without delay. The wise courtiers immediately presented themselves, fittingly arranged, while the foolish came straggling in, clothed in their soiled every-day garments. "You," said the king to the former, "shall sit at my table and enjoy my feast, but you who have neglected my invitation shall be cast out from my palace." * * * * Now this king was the King of kings, the Lord whose name is blessed forever. His feast was Eternal Life; and you, O sons of men, whom He has invited to it, can interpret for yourselves the remainder of the parable.—*From the Chaldee.*

WHO CAN MEASURE ARMS WITH GOD?

When God begins to work upon the earth,
And roll eternal purposes along,
How weak and futile are the thoughts of men
To stay His powerful, wonder-working arm;
And thwart His grand and glorious designs.
Proud, feeble man, whose life is but a breath,
Afflicting shadow in death's gloomy vale,
To-day builds high his hopes, and eager
strives
To pierce the secrets of the heav'nly worlds,
To circumscribe the path of Deity,
And bring to naught the counsels of His
will.

Ah! vain, foolish man; and canst thou
learn
No wisdom from experience of the past?
Loud as the voice of thunder in the air,
Do not earth's ruins and records proclaim
Jehovah is the Lord God terrible?
Whose shifting glory is consuming fire;
At whose dread presence, cloud-capped
mountains melt,
And flow in liquid streams before His face;
And hills skip to and fro—as lambskin play;
And nations crumble to their mother dust!
Hast thou not heard of Babel's wondrous
tower,
Whose top to heaven had reached, had not
God wrought?
Confusion in the speech of all mankind,
And scattered them abroad throughout the
earth?
Or of proud Pharaoh, who, in boasted
strength
Of sword, of helmet, and of glistening spear,

Of war-horse, chariots, and Egyptia's hosts,
Pursued God's people on the sea-bed path,
Rampant to slay or fetter with slave-chains;
When Moses stretched once more his potent
rod,
And rolling waves each other-kissed again;
Swallowing up the despot in his pride?
Hast thou not read of Jericho's strong walls,
That fell down prostrate at the rams' horns'
blast?
Or Sodom and Gomorrah in the plains,
Whose damning wickedness reached up to
heaven,
Bringing down fire and brimstone from the
Lord?
Or Tyre and Sidon, seats of famous trade,
Whose glory has departed from the land?
Or Babylon of old, which as a queen,
Sat ruling-mistress in voluptuous halls,
Secured with walls, and towers, and brazen
gates;
Now only known on dim historic page?
Does not the Jewish cry ring in thy ears—
"His blood be on us and our children too!"
And see'st thou not their broken, cursed
state?
Since Jesus hung upon the cross to die?
And last, not least, in this the latter-day,
Sure thou hast heard how those anointed
ones,
The Prophet and the Patriarch of God,
Joseph and Hyrum Smith, as martyrs fell
Upon Columbia's soil! And how the Saints
Have times on times been driven from their
rights,
Till, far from civilized and Christian strife,